1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

much longer than those found on toboggans. Instead of fitting on the rear of the conveyance, the handlebars of a sleigh extend about halfway to the front of the vehicle where they are screwed in place. A lashing of babiche runs along each side of the sleigh body and is used for tying down the load. Shafts are employed with the dog harness. These are cut from green spruce poles, about six feet long and three inches in their greatest diameter. They are attached to the sleigh by means of babiche. The line passes through a pair of holes drilled in the most forward stanchion on each side of the sleigh and through corresponding holes drilled at the lower end of each shaft.

Sleighs are packed the same way as toboggans and their management follows similar principles. When not in use they stand on one side or else are stored on sleigh racks. When left standing with the runners in the snow, ice forms which must be knocked off before the vehicle can be used.

Toy sleds, about three or four feet long, are played with by children around the winter settlements.

Foot travel is the commonest form of overland summer travel, although some Nelson Indian children and women ride horses when long distances must be covered. In winter, children from five or six years of age generally walk, while younger children are packed on the mother's back or else ride in sleighs and toboggans. No particular type of foot-gear is regarded as most suitable for land travel in summer, although moccasins are preferred for hunting. In winter moccasins are always worn and, under these, snowshoes.

Snowshoes have several functions. By relieving the strain of plodding through deep snow and the problem of slipping on an unevenly packed trail, they reduce fatigue in winter travel. They also facilitate travel, since a person can go faster on snowshoes than by plodding through deep snow unaided. Finally these aids are necessary in breaking trail for dogs, and therefore increase the daily distance which these animals can cover.

Snowshoes are of two types. The first, used for hunting and trapping, generally equals the wearer's height in length and is about a foot wide. These are used when a man desires to travel cross country as rapidly as possible, the size of the webbed area preventing him from sinking too deeply into the snow. While such "big snowshoes" are known, their use was not observed among the Upper Liard Indians during the period of field work. The second type is used in breaking trail for dogs and vehicles and for hunting or trapping. Their length is also apportioned to the height of the wearer, a five foot man generally wearing snowshoes about three feet long and ten inches wide. Left and right foot snowshoes are recognized, the greatest curve of the wood being on the outside of the foot. Snowshoe frames are prepared by men and the panels are almost always filled by women. The details of lacing and of the foot lashing follow the style which has been traditional since aboriginal times and will not be described here.

In contrast to what has been said for other areas,[9] the Kaska Indian tends to walk on

[9] A detailed description of putting on, walking, and turning with snowshoes will be found in Osgood, Ingalik Material Culture (1940), 149-150. The picture he gives there is in complete agreement with what was noted among the Kaska. Personal use of snowshoes revealed that it takes no more than two or three hours to become used to them in walking. Learning to turn takes longer time, and a number of days are required before their presence on the feet ceases to be unpleasantly noted. So far as their indispensability is concerned, there can be no question.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

252 fat eaten successively. Some people smear cold lard on lean fried meat in order to improve
[264] the flavor. The large colon of the moose is cut open, scraped, washed, and then fried in lard. If lynx is eaten, it is generally boiled with a change of water. Berries are eaten raw and also cooked with sugar. Eggs are both fried and boiled.

Flour is generally prepared in the form of bannock, which is also known as baking powder bread, less often as yeast bread. In making bannock two tablespoonfuls of baking powder are added to two cups of flour with a half teaspoonful of salt (hunters usually carry flour already mixed with these ingredients for making bannock). Two tablespoonfuls of sugar are optional for the dough, as is a teaspoonful of cinnamon. One cup of water is added to the dry ingredients, and the mixture stirred with a spoon. The dough is then formed into a single round loaf, which is usually scored, or into individual round rolls, about two inches in diameter, and placed in a frying pan to fry in deep fat until brown on both sides. After both sides have browned, the bread is revolved on the edges until these are brown. Sometimes bannock is baked in a moderate amount of fat in a moderately hot oven, the loaf being basted with melted shortening before closing the oven. At an open fire bannock may be either fried or baked. In baking, the frying pan is set at an angle in front of a hot fire so that the heat is reflected on the dough, which has been spread with melted shortening. An even browning is assured by revolving the loaf as one part browns. Not until baking powder has been exhausted do people trouble to make yeast bread. The bread is baked in an oven or, if a stove lacks a baking compartment, in a straight kettle set on top of the stove and surrounded with hot rocks.

262 Special foods are not prepared for children. During the day they may ask for bannock
252 and spread it with sugar, cooked berries or, when available, jam or butter. In summer a favorite with children is "ice cream," which they prepare from soap berries placed in a bowl and mashed with a wet spoon. Three parts of sugar are added to one part of berries and the mixture beaten until a thick froth appears. Children up to adolescence are also fond of fixing a mixture of dry milk and sugar added to a little water; the thick cream that results is eaten with a spoon. In winter "ice cream" is sometimes said to be made of powdered milk mixed with snow and sugar.

264 Throughout the year people eat three main meals a day, one upon arising, another toward the middle of the day, and one in the evening. If the family expects the return of one of its members late at night, tea and other food is often kept warm awaiting the person. In a cabin, meals are eaten from a table; in tents, food is eaten on the ground. Old Man
[516] reported that his present wife had to learn to eat from a table. For a long time she refused to do this but ate alone on the floor of the cabin while her husband and his children ate from
● [214] the table. She still does all her sewing and other work on the floor, setting her sewing machine on an overturned box. A family always eats as a unit. Only on meat packing expeditions was sexual division of eating observed, the men and boys cooking their own food at their own fire, and women at another. Unless they are ill, people eat heartily rather than sparingly but without hurry or noise. The upper part of the body may be slightly bent toward the plate, but a person does not eat hunched over his food. Meals are accompanied by
[261] conversation and care is always taken not to waste food. Only inedible scraps are fed to dogs.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

it rains, rubbers may be put over moccasins but little hesitancy is shown by adults or children in allowing the feet to become wet. 291

Most clothing is purchased from local traders; a little from a Canadian mail order house. Some items are domestically manufactured by women, including girls' and women's dresses, children's underwear and overalls, moccasins, mittens, duffel, and caribou skin shirts for men's hunting wear. The material for dresses is obtained locally and the patterns of the finished article always follow those of commercially finished garments. Sewing machines are widely used in dressmaking. The pattern for children's one piece long winter underwear is shown in Fig. 6, c. Two of these pieces are cut. In sewing it becomes necessary to cut away the upper from the lower portion at the waist and sew them together again in proper alignment. An opening is cut in the front, from neck to waist, and fitted with buttons and button holes. [432] 294 [404]

Moccasins and mittens are cut from tanned moosehide, only babies' moccasins being prepared from the softer caribou hide. During the period of field work most families were short of hide, although partially tanned skin was available for further processing. It was only in late October that two such skins were finally smoked; they were immediately sewn into garments. The foot portion of the moccasin is cut by folding a piece of moosehide, of the required length and width, once along the length (Fig. 6 B, I, a–b) and then cutting out the curved forward portion indicated by the broken line in the figure. The worker often goes over her cut to assure a smoothly flowing line. The heel (x–y) is cut after the tongue has been sewn to the foot part, and after the heel has been partially sewn from the top (c–c) for about one inch (II). The tongue (III) is cut by folding a rectangle of moosehide or caribou hide, about one half the size of the footpiece, on the diagonal (d–e). The cut is then made as indicated by the broken line. In an adult's moccasin, the tongue is placed about one inch from the forward edge of the footpiece and the sides of the skin are then gathered up and sewn to the edges of the tongue giving the blunt toe (IV). Sometimes the tongue is covered with a piece of black velvet or otherwise decorated before being sewn to the footpiece. If the moccasins are to be of the slipper type, a cuff about an inch wide is sewn from the upper edge of the tongue all around the open portion of the footpiece. In winter, ankle wraps of eighteen ounce canvas are sewn around this part, and tanned moosehide laces are affixed. Laces may be attached in two ways. Either a single piece of line is threaded in and out around the heel and side of the moccasin and then two equal lengths left free to tie around the ankle wrap or two equal pieces of line may be passed through narrow slits cut on either side of the front opening and held firm with a single overhand knot.

The pattern for a child's mitten is illustrated in Fig. 6, A. Four pieces of material are cut to pattern (I). In two of these, thumb openings are made. Two thumb pieces (II) are cut, and folded, (a to c), and sewn (ac to b). The thumb is attached to the body of the mitten with point (ac) matching (a'c') and (f) matching (f'). The back and front of the glove are then sewn together. For an adult, the cuff portion is cut a great deal wider, so that the upper width of the cuff exceeds the widest part of the hand section by about three inches. Mitten duffel are cut in the same general style but are, of course, smaller than the gloves which cover them. Sinew line is generally used to sew mittens and footwear. When moccasins become worn they are frequently patched, the patch being sewn on the inside of the

[p.114]

Fig. 6. Kaska Clothing Patterns: A, Parka; B, Mitten; C, Children's underwear; D, Duffel; E, Moccasin.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

shoe, so that the sinew will not be subjected to too much wear. Mukluks are rarely seen but may be purchased locally from traders.[17] Piping is inserted in the seams of moccasins and mittens, serving less as decoration than to prevent the penetration of cold.

Children's foot duffel often consists of a woolen or flannel rag simply wrapped around the foot; sometimes rabbit skin, which has been dried outdoors in cold weather, is used for this purpose. Adult duffel is cut from old woolen blankets, the pattern being said to follow an old moccasin pattern which was abandoned a long time ago. Material of the required size is first folded along the diagonal (a–b) as shown in Fig. 6, D, and is then again folded along (c–d). The rectangle of folded material thus obtained is now cut along a curved line. What will be the upper layer is now cut as illustrated by the broken line and the garment sewn around the toe and side thus making a loose slipper. The heel is sewn to within an inch of the bottom of the lower layer, which is then cut to square off the heel and sewn. An ankle wrap of the same material is added, but no lacing is used to keep this part in place since the outer moccasin lacing will do so. Felt insoles are sometimes worn as additional duffel.

Although aboriginally the Upper Liard Indians made the parka, today there are only a few women who know how to cut this garment, which is usually purchased. Native parkas are manufactured from doeskin cloth or canvas. Mrs. Man made a parka during the period of field work (Fig. 6, A) and explained that in her country, around Fort Liard, the garment continued to be manufactured. Two pieces are cut of the parka body (I) and sewn together back to front (h–d) and (e–g). The front of the parka is cut down from the neck as indicated by the broken line. The sleeve (II) is sewn from (e′) to (f) and then attached to the body (e′) matching (e), and (d′), (d). The hood (III) is sewn from (b) to (c) and then attached with opening (a–b) being sewn to the neck. In the sewing, point (b) matches the back center of the neck, and points (a) the front center of the neck on either side of the cut. When the hood is open it will be seen that there are two points (a). This pattern undoubtedly reflects the influence of commercially manufactured garments.

Women's dresses, underwear and stockings are worn for about a week before being laundered. Men may wear their clothes for two weeks or longer before washing. Girls or women wash clothes in galvanized iron tubs which are set on the ground or floor (Pl. 10, A) Water is heated on an open fire and poured into the tub, soap powder also being added. The laundress sits on a low box or fallen tree, or squats on the ground over the vessel. Washboards are not employed, although these are available at the stores. Squeezing the soapy water out of the garment with the right hand, the woman at the same time twists it between her two fists in a circular movement. The entire garment is gone over several times in this way. Clothes are not rinsed. When clean, the article is stretched to shape and thrown over a line strung near the camp. In traveling, garments, especially diaper cloths, are often spread on willows to dry. There is no common washday, a wife or daughter doing this task as the need arises.

Adornment. The principal ornaments worn by women are a rosary and a variety of hair ornaments, including combs with artificial flowers, clips, ribbons, and barrettes. Sometimes girls appear at dances with curlers in their hair. Men wear rings and arm garters. Both sexes frequently have wristwatches.

[17] On Christmas morning (1945) Harvey Cross, a Nelson Indian, wore a very decorative pair of mukluks.

CLOTHING AND ORNAMENTS AND PERSONAL ADORNMENT

Dress

291 Clothing of men and women was much alike. Usually full dress for men consisted of long boots or instead of these moccasins and long leggings, breech-clouts, belt, shirt, robe, and cap or headband. Some used no shirts. Mitts and neck-wraps were used in cold weather. Women wore boots, moccasins and leggings like those of the men. They used no breech-clouts, their shirts were much longer than men's shirts, and therefore may be better called dresses or gowns. Belts, robes, caps or hoods, neck-wraps and mitts were also used by women. Usually people went fully dressed or nearly so but this depended considerably on the weather. In very warm weather a few men when at home wore only breech-clouts. It seems that formerly boots were more used than moccasins and leggings in the winter time. No ponchos were used either large or small. Small ones consisting of single skins like those common among the Niłak were not used. No poncho vests tying at the sides like those of the Niłak were used. No aprons, skirts or bodices were in vogue. Cloaks and capes were not part or regular dress but only ceremonial. No [171] clothing woven of any kind of bark was used although such was used to some extent by the Tlingit and therefore known to the Tahltan. All clothing was of leather and fur.

Moccasins

291 Moccasins were made of caribou and moose leather and sewed with sinew. Long ago there was only ●294 the one style or cut of moccasin known. This kind had a round toe and a long tongue. It was of three pieces, viz., bottom or foot, instep or tongue, and top, upper legging or anklepiece. The heel seam was T-shaped and there was no toe seam, the foot piece at the toe being turned up over the end of the foot and sewed to the long instep piece with considerable puckering to obtain the desired shape. The tongues of some of these mocassins were longer in proportion than others, some reaching almost to the end of the toes. In most of them, however, the tongue was further back reaching to about the base of the toes. The ankle piece varied in depth and consisted of lighter leather than the foot piece. The laces consisted of two strings of caribou leather which passed around the folded anklepiece holding the shoe tightly on the foot. The trailer was cut square across

and generally close up to the heel. (See Hatt, Fig. 24 and National Museum specimen No. 1). I have called this kind of moccasin Type A for the Tahltan or the 'round-toed' type. (It is the same as the No. x series of Hatt). It is still used by the Tahltan, some of whom prefer it in the winter time, especially for walking with snow-shoes. This type of moccasin occurs in the South among the Niłak and other tribes, but there it is uncommon and also modern, having been copied from moccasins used by the furtraders.

Three other types or cuts or moccasins are used by the tribe at the present day. One of these, which I will call Type B or the 'square cut toe' type is also a three piece moccasin. The tongue is short and the foot piece has a T-shaped heel seam and a T-shaped toe seam. The toe seam generally ends on the top of the foot very near the end of the toe rather than exactly at the end of the toe, but this feature varies somewhat. There is also some difference in the width of the horizontal cut at the end of the toe. Usually the skin at the end of the vertical seam extending from the tongue to the toe protrudes a short distance over the cross or horizontal seam, forming a short flap which hides it. The lower part of the horizontal seam is often more or less puckered, but this also varies in individual shoes. This moccasin is the same as Hatt's series VIII, and National Museum specimens Nos. 2 and 3. It differs from the same type of moccasin among tribes to the south (viz., Chilcotin, Shuswap, Niłak and Kutenai, etc.,) in the following minor details. Among the southern tribes the toe seam nearly always ends exactly at the end of the toe. The horizontal cut at the toe is always narrow and often exceedingly narrow. Instead of the upper part of the skin at the cross or horizontal cut or seam at the top overlapping and the lower part sewed up under it with more or less puckering, the opposite is the case. The lower part of the skin at the cut instead of the upper part inclines to protrude. (It is, however, nearly always cut very close) and the upper part of the cut is generally sewed down on the lower. There are in the south as well, some slight individual variations, but the above differences hold good on the whole. Some Tahltan moccasins of this type have the cross or horizontal cut exactly at the end of the toe, the upper and lower ends of the skin at the cut are turned inwards and sewed to each other so there are no indications of overlapping leather below or above. Some moccasins are sewed the same way.

291 294 A third type of moccasin common among the Tahltan is also of three pieces. I will call it Type C or the 'seam over toe' style. It differs from Type B only in having a straight instead of a T-shaped toe seam. This seam extends down the front of the foot from the tongue to and over the toe ending underneath the latter. Sometimes the end of the seam is slightly puckered and sometimes not. There is a little variation in the exact position of the ending of this seam, some ending nearer the end of the toe and others further back, more under the foot. In all, however, the end of the seam is decidedly under the foot. This style of moccasin is the same as Hatt's series No. VI. (See National Museum specimens Nos. 4, 5, 6, 7, 8).

171 291 294 A very similar moccasin referable to the same type is used by tribes further south (viz. Shuswap, Niłak, Okanagan, etc.,) but with them the front or toe seam ends invariably at the point of the toe and never under the latter, and there is hardly ever the slightest puckering of the seam where it terminates.

291 294 The fourth type of moccasin is much less common than the others. I will call it Type D or the 'tongueless' or 'duffle' kind. This is a one piece moccasin and would probably fall in Hatt's moccasin series II. It has generally a shaped heel seam and a straight toe seam ending at the point of or under the toe. There is no tongue or instep piece. Sometimes uppers are added which would put it /in/ the two piece class. (See National Museum specimens No. 9 and 10). This moccasin, if not made in the low slipper style, is laced generally after the style of shoes of the Whites, the lacing passing through holes or eyes on each side of the opening which extends from the ankle to the lower part of the instep, This type of moccasin does not occur among tribes in Southern British Columbia. Among the Tahltan it has only come into vogue during the last eight years, or so and has been copied from the blanket and sheepskin duffles or extra socks used inside of moccasins in cold weather by the Whites in the North (Northern B.C. and Yukon, etc.

[177] [177]

Referring to types of moccasins A, B, and C, it may well be to note that all my informants agree that the 'round-toed' Type A was the only kind used by the Tahltan long ago and in fact until within comparatively recent times. It was also the only kind used at one time by the Taku Tagish, and all the neighboring Kaska. They also claim that it was at one time the principal and perhaps only type used by the Tlingit everywhere. It was also used by the neighboring Niska and Kitikshan but whether

[171]

/it was/ the only kind used by them is unknown to the Tahltan. Mr. Hatt has spoken of the wide distribution of this type of moccasin in the North, where it appears to extend across the continent from the Pacific to the Atlantic and also occurs among certain peoples of the old world (Hatt pp 171-175, 210, etc.) 291 294 [171]

/In regard to/ the square cut toe, Type B, all informants agree that this type is modern and not essentially Tahltan, as stated by Emmons (Emmons p. 43). They aver that Emmons may have misinterpreted information given him as to the relative frequency of this style of moccasin, which at the present day is probably more common among the Tahltan than the Kaska. The Tahltan say this type of moccasin was first seen among the Kaska and later adopted by the Tahltan, but it was not original with the Kaska. The Tahltan name for it is nê dō`kê which is derived from nê dō, a nickname given by them to a White man who traded for 'fine stuff' with the Kaska in the Dease River country. This man wore this kind of moccasin. He was one of the early fur traders who came into the country from the east. This places the introduction of this moccasin easily within historic times or since the coming of the Whites or fur traders (viz., not earlier than 1834 and probably some time after 1840). 177 291 294

Regarding the seam over toe Type C, all agree that this kind of moccasin was introduced a little later (a few years only) than Type B. This kind of moccasin also appeared first among the Kaska and was later adopted by the Tahltan. Thus both types B and C came in closely following each other in early fur trading days, and both came in from the east, having been adopted by the Kaska before the Tahltan.

'Slipper' moccasins are much used by the Tahltan in the camps and houses in much the same way as slippers among the Whites. They are just like other moccasins excepting that the top or ankle piece is lacking, thus putting them in a two piece class. They have no lacing. Some of them have a loop at the top of the heel for helping in pulling them on. In structure most of them belong to Types B and C, especially the latter. It seems probable these low slipper moccasins were not used long ago. (See National Museum specimens No. 8, 9, 5 and 4). All moccasins were sewed with sinew thread. There was no difference between the styles of moccasins used by men and women. In hunting and travelling moccasins with uppers or ankle pieces were always used. 291 294

Some moccasins made of thin skin had an extra

291 sole sewed inside to make them more comfortable for
● 294 walking. Formerly when holes came in the soles or toes of moccasins they were soled and patched. Nowadays many people do not trouble doing this but throw away moccasins when the soles wear into holes. The laces or strings of moccasins are arranged somewhat differently from the common methods in vogue among the Interior
291 Salish and Kutenai. Each moccasin has two strings, one
294 on each side. One end of the string is knotted to pre-
284 vent pulling through, and the other end is passed from the inside through an awl hole made in the foot part of the moccasin a little below the upper edge and about half way between the heel and toe or immediately below the shin bone. The string now passes through two holes made close together two or three inches further forward on the side of the instep near the junction of the foot piece with the tongue and upper. It passes in through one hole and out through the other. This arrangement makes a loop on each side of the foot through which the free ends of the strings are passed from opposite sides across the front of the ankle, keeping in place the front of the uppers, which are folded across the top or free part of the tongue. The two strings are then wound around the uppers from opposite directions and their ends tied. This method of arranging moccasin laces, although good, is inferior to the common methods of the Interior Salish and Kutenai. Among the Tahltan I have not noticed laces consisting of a single string encircling the foot nor with double loops at the sides, nor with ends twisted back around the loops, nor with strings passing through the tongue and uppers.

291 Wet moccasins were not stuffed with dry grass
294 to shape them when drying. Formerly small sticks were used by some to keep them stretched.

No lasts were used in the making or shaping of moccasins.

No sandals were used and no fish-skin mocassins.

[292 Only fancy moccasins had double tongue pieces. The ornamented piece was uppermost. The lower piece was considered the real tongue. Sometimes the outside of the leather was turned in, whereas the leather in the rest of the moccasin was always the reverse way.

In shape, tongues were universally rounded in the lower part where they fitted into the foot piece of the moccasin. Most of them were cut square across at the upper edge. A few, however, had the upper edge more

or less rounded or even occasionally somewhat triangular in shape. 291 294

Some slipper moccasins were provided with loops of thong or braid at the back of the ankle to pull them on with. The uppers of many moccasins were cut to project in front so as to better cover and fold over the front of the ankle/and thus cover it better./ (See Hatt, Fig. 24).

Boots

Long boots of caribou leather were very common long ago and continued to be much used until some time after the coming of the first fur traders. They were the same as a long legging combined with a moccasin of Type A. Forms of feet like moccasin Types B and C were never used for boots. The legs of boots stretched up to the thighs and they were square cut at the tops. They were held up by strings which fastened to a separate belt around the waist and were generally further kept in place by garters just below the knees. It seems in most cases the strings for tying the boot tops to the belt were attached to the front part of the boot tops and not to the sides. (See Hatt, Fig. 72 and Nat. Mus. specimens No. 11, 12, 13). These boots are now never used.

Socks

It seems the only kind of socks used were in the winter time. These consisted of soft thin pieces of skins dressed in the hair, just large enough in size to wrap around the foot. The fur side was generally put next the foot. The most common skin used was that of the marmot. Otherwise, dry soft grass shredded fine or caribou hair well teazed were used inside moccasins instead of socks. No socks of woven materials were used. At the present day woolen socks and blanket duffles are chiefly used. These are nearly all obtained from the stores. A few socks and stockings are of native make. 291 [177]

291
294

Leggings

Leggings w re of caribou leather and square-cut both at the tops and bottoms. It seems none of them were cut to fit the thigh and extend up the outside of the hip. They reached from the ankle to the thigh and were fastened with strings to a belt in the same way as boots. Generally they were also held in position by garters. When traveling in snow they were further confined by the moccasin strings at the bottoms or had the moccasin tops folded over them and fastened. It seems, however, that boots were preferred to leggings by many people in the winter time. They were made to fit the length and thickness of the leg but were rather loose than tight fitting. None of them were shaped to fit the contour of the leg or to be glove like. (No. 14).* In later days, blanket leggings partially took the place of those made of skin and a few are still used by women in the winter time. (No. 15).* Some of these came only a little above the knee being held in place by garters. Skin and other leggings are now seldom used, not even over trousers. Women often use men's pants under their skirts when traveling in snow.

Breech-clouts

It is said these were used only by men, and more especially in the winter time. They were made of soft skins dressed in the hair and worn fur side next the body in cold weather. Skins of marmots and rabbits were chiefly used. They had strings attached to them for fastening around the waist or to the belt. Some had belts sewed to one end, and strings from the corners of the other end to tie the belt. The belts of others passed through a piece of leather sewed down over the edge of the skin at one end leaving sufficient room for the belt to be drawn through. Others again had short strings from all four corners for fastening the clout to the belts. Breech-clouts went entirely out of vogue with the introduction of trousers. None of them had long ends which hung down as aprons in front or at the back, and none consisted of long strips which merely passed under and over the belt and were not fastened in any way. (See No. 16, 17). *

[177]

* Nos 14, 15, 16, 17, refer to National Museum specimens.

Pants

No pants or trousers were used long ago. They commenced to come into use very shortly after the arrival of the first fur traders (possibly some time ca. 1835 to 1845). It seems before this time trousers had not been seen. The first made by the Tahltan were combination, leggings and breech-clouts varying somewhat in construction. Soon afterwards other styles a little more like pants were made. These were altogether of leather and like a combination of leggings up to about the waist, the tops of the leggings being enlarged and sewed together at the front and back so as to envelop the hips and posterior. They were held up by strings tied to the belt and sometimes by other means. Some of them were combination boots and trousers. Only a few of these garments were used. These leather trousers probably resemble the Nahane trousers figured by Hatt (see Hatt, Fig. 73). Soon afterwards, however, the Tahltan commenced to make better copies of the white man's trousers. These were made of caribou leather and more patterned in every way after the old style pants used by the fur traders and sailors, which opened with a flap in front. These trousers became quite common. Commencing with the Cassiar gold rush in 1894 and the consequent establishment of numerous trading stores, leather pants soon went out of vogue and are seldom used now.

291 294 [177] [177]

Garters

Garters were universally used by men and women. Most of them consisted of plain strings and narrow bands of leather which were tied over the leggings or boot legs below the knee. Some were fastened permanently to the leggings, the ends being loose. Garters were often ornamented with bead or quill embroidery excepting at the ends where they tied. In later years some garters were fastened with buttons at the sides of the legs. Some other garters, often also fastened to the leggings, were of strings of leather twisted together. A number of them fastened to leggings had down of birds caught in the twining. Some of these garters were more for ornament than for utility.

291 301

Shirts

291
●294

Shirts were of caribou and moose leather, generally the former. Some were also made of marmot and other strong skins. These were worn fur side out. In structure men's shirts were the same as women's dresses, only they were shorter and had no pleats below the breast opening. All shirts reached half way between the thigh and knee, and all appear to have been square cut at the bottom. All had full length sleeves sewed to the body and all were slit a short distance down the chest, the opening being tied with strings. They also tied with strings at the wrists. None of them opened on the shoulders. Most of them had low vertical collars and low cuffs. None of them had hoods. Shirts were worn with and without belts over them. (No. 18).* It is claimed that low collars, low cuffs and openings in front are all old and have not been copied from the whites. It is said that very long ago shirts were not very much used, but in later times they became quite common and were used by most men. Later still, after the arrival of the first fur traders they became practically universal. Some skin shirts are still used but nowadays they are cut after the fashion of white men's shirts, viz., are cut to shape from patterns, have deep cuffs, lying down collar, button down the breast and some have pockets. It seems no shirts with hoods were used by men.

[177]

Boys' shirts were like men's shirts but their lengths varied more and they had less ornamentation.

Winter shirts used by young children of both sexes were made of marmot, from ground squirrel and other skins. They had attached hoods, and the ends of the sleeves were closed or sewed together, thus covering the hands as well as the arms and doing away with the necessity for mittens. These shirts opened in front, where they were tied with strings, and some overlapped on the chest when closed or tied. They varied somewhat in length. Generally they were worn fur side out. (No. 19).*

* Nos 18 and 19 refer to National Museum specimens.

Dresses or Gowns

Women wore dresses or gowns of caribou leather, much resembling men's shirts, but very much longer and of more ample width, especially in the lower or skirt part. The shortest ones reached half way between the

291
294

knees and ankle, but most of them reached almost or quite to the ankle. All appear to have been square cut at the bottom. Dresses were of two skins. To obtain the necessary length and width the greater part of one skin formed the back and the other the front. I did not learn whether there was a definite tribal method of placing the skins (head part up or otherwise). The outside surface of the skin was always out, and the middle or best part of the skin used. This part of each skin was cut out to the desired length and width of the dress, both parts being exactly equal in size. The side cuts, or those lengthways with the skin, were made in a gradual slant outwards from top to bottom. This was for the purpose of giving additional width or flare to the dress in the lower part. The cuts at the top and bottom were made straight across. The two pieces of skin were sewed to each other at the sides from top to bottom and across the shoulders, excepting the neck opening and the openings for the sleeves. Sometimes the side seams were left open for a few inches up from the bottom. From the middle of the neck opening the dress was slit down the breast thus making a breast opening. The sleeves were made from selvage pieces of the two skins, if these pieces were sufficiently large and of good enough quality. If not, other skin was used. The sleeves were of full length and comparatively close fitting. They were wider at the shoulders and narrowed towards the wrists. The seam was on the inside of the arm and was sometimes sewed full length. However most dresses were opened from the wrist to about halfway to the elbow. A low collar was sewed to the neck opening and low cuffs to the hand openings. The latter were closed with tie strings sewed to the cuffs, and the neck and breast openings were closed in like manner. The neck and wrists were close fitting. It seems there was generally no attempt at shaping the top of the sleeve or the opening to which it was sewed. Both were joined squarely. Immediately below the breast slit a pleat was put in most dresses by folding the skin about two inches over to one side and the fold or pleat sewed down to the dress at this point. This had the result of making one edge of the skin at the breast cut overlap the other, thus quite closing the opening when tied. It seems sometimes two pleats were made, one from each side, the chief object of this it seems being to reduce the waist. Usually a band of skin was sewed to one edge (the overlapping edge where there was such) of the breast cut. This band overlapped and when the dress was tied it completely concealed the breast cut. It generally extended far enough down to also conceal the sewing of the pleat, or pleats, if such existed. Most dresses had permanent

291 belts attached or sewed to them at the back. The ends were brought around the waist and fastened with tie ● 294 strings in front. Many had a couple of long strings inserted in the seam at each side of the dress at the waist. These were intended to tie around the belt if desired and keep it from sagging at the sides. Dresses worn by nursing mothers had the slit in front considerably longer than in dresses worn by other women. This was to facilitate the suckling of their babies. In many cases at least the entire dress with all accessories such as fringes etc. were made of two skins.

Coats etc.

177 No coats, overcoats or vests were used until
291 after the coming of the whites. No separate cuffs or half sleeves were used as among some tribes. Armlets are used by some of the young men nowadays but they are nearly all of white manufacture. A very few are made of bands of leather ornamented with quill work in the same way as garters. A few coats are made of caribou leather. Some of these resemble somewhat the old style shirts, whilst others are fashioned more like White men's coats.

Belts

291 Belts consisted of bands of leather about two
294 or three inches wide and sufficiently thick to preclude much stretching. Caribou skin was chiefly used. Only a few were of other kinds of skin. Many belts were used separately and many were attached to the clothing, as particularly in women's dresses and to a less extent on men's shirts, breech-clouts etc. Some belts consisted of twisted goat's wool.

Mitts etc.

[177] No gloves were used until after the coming of the whites. Mitts were made of leather and also of skins of marmot, caribou and beaver dressed in the hair.

Some other furs were also sometimes used. Mitts nowadays are cut after styles of mittens made by the Whites. Formerly they were made very much after the style of the moccasins of the 'round toed' kind. A piece of skin larger than the length and width of the hand was bent over the ends of the fingers and sides of the hand and sewed with puckering to an insert piece (resembling the tongue in moccasins) which covered the palm and interior part of the front of the hand. The thumb formed a separate piece sewed to the body of the mitt. Mitts varied in length, some coming up the arm a short distance. To the upper edges of the mitts were sewed the ends of the carrying strap, the bight of which encircled the neck, allowing the mitts to hang down from the front of the shoulders. (For modern mitts see National Museum specimens Nos 20, 21, 22. For old style mitts No. 23). Carrying straps consisted of strips of caribou leather flat or in ribbon form or sometimes twisted as cord. Some were of twisted cord of goat's wool. At the present day many consist of colored yarn. 291 294 [177]

Leather gloves of their own manufacture are used by everybody. In the winter large mitts take their place; these are also all of their own make. A few woolen gloves and mitts procured from the stores are in occasional use.

Neck-wraps

In very cold weather neck-wraps of fur were often used by both sexes, consisting of entire skins of foxes and other fur bearing animals of similar or smaller size. These were simply wrapped around the neck as tightly as convenient and the heads and tails tied together. Handkerchiefs and woolen neck-wraps procured from the Whites are now used extensively. [177]

Caps, etc.

Caps were made of fur, hair side out. They consisted of a wide band to fit the circumference of the head, the ends of which were sewed together. To this was sewed a circular piece to form the crown. The skins used were chosen for lightness and warmth, fox and marten being the most common. Beaver was also used,

291
294 and lynx occasionally, according to some. No caps of marmot skin and bear skin were used. Some say beaver caps were common. Winter caps had flaps of fur sewed to the sides. In really cold weather these were tied down over the ears with strings which fastened under the chin. The fur side of the flaps was next the ears. At other times the flaps were tied with the strings up over the top of the cap.

In the heat of the summer most people went bare headed.

Some young men wore headbands which were in every way the same as the caps excepting that there was no crown. Some even in very cold weather wore these crownless caps but with ear flaps. Boys wore caps similar to their elders.

The women wore caps different from those of the men and more like bonnets or hoods. They also were of fur and used chiefly in the winter time. It seems most of them were made of two or three pieces of skin. A wide strip encircled the head downwards to below the ears. To this was sewed a rounded back piece which covered all the rest (or back part) of the head. Often a narrow strip of the same or different fur was sewed on as a margin or trimming to the front of the cap. These caps tied under the chin and were used by girls of all ages as well as women. At the present time some women use caps of the same kind as the men in the winter. Caps of their own manufacture are still used to some extent by the tribe in the winter time. Many of them are lined on the inside with calico, etc. Silk handkerchiefs are now much used on the head by women and also by some men in warm and moderate weather. Hats procured from the traders are the common headwear of men during moderate weather. Some young men wear hat bands of native manufacture with hats. In the winter time some wear woolen toques some made by themselves, as these are purely ornamental. For further mention of them, see under ornamentation of clothing. Mention of other kinds of caps and head bands belonging rather to ceremonial costume will be found under that heading.

Robes

Robes were used by people of all ages and

both sexes. Most of them were of animal's skins dressed in the hair and worn hair side out. Probably the most common robes used were those made of marmot, ground squirrel and lynx skins. Many of the wealthy people wore robes of marten and fox skins and the Naskotin used fisher skins. Many robes were bordered with strips of caribou leather two or more inches wide. Some had only the neck so bordered. Most robes were held in place with tie strings which fastened at the neck and chest, and also by belts around the waist. The latter were not sewed to the robe. Rabbit skin robes were also used a good deal, especially by the poorer people or children of poor people. These were of two kinds woven and unwoven. The latter consisted of rabbit skins sewed together double so there was fur both inside and outside the robe. When children were seen wearing these robes some people laughed and remarked "Poor children. Their parents must be poor." Robes worn of twisted strips of rabbit skin were used chiefly by women of the Talakotin. A few robes of caribou skin in the hair were used. No robes of leather were used. Woven goat's wool robes procured from the Tlingit were hardly ever worn. They were used only as ceremonial clothing. Robes varied somewhat in size and shape. Most of them were just long enough to envelope the body from neck to the ankles. In width they were large enough to overlap in front. Some were a little shorter. A good many were larger, some of them being long enough to envelope the head as well as all the rest of the body. (For a woven rabbit skin robe see National Museum specimen No. 27).

291
297

Beaver skin robes were seldom made because their skins were considered too heavy. This skin was used chiefly for caps and mitts and sometimes for lying on. No bear skin robes were used. This skin was also considered too heavy and was chiefly used for lying on.

No robes of woven lynx or of leg skin of lynx and fox were used, although the Tahltan had heard of their use by some Interior tribes. No robes or clothing or bedding were made of skins of wolf or dog. One informant said the hair of these animals was the same as poison and therefore, the Indians never used their skins. Hardly any robes or clothing were made of skins or sheep or goats. Sheepskin was too tender and did not wear well whilst goat skin had some parts too thick and some too thin. People who wore clothing or robes of these skins were laughed at or were considered very poor.

Blankets

352 [136] Blankets and bedding for lying on consisted of all kinds of large or hairy skins sometimes sewed together, caribou, moose, bear, goat, sheep (caribou, bear and sheep most commonly used). Buffalo was used long ago before they became extinct in Tahltan country. All kinds of robes were used as covering.

CEREMONIAL AND DANCING CLOTHING

292 294 531 Every one aimed to dress in his or her best at all gatherings, feasts, dances, celebrations and ceremonial affairs. The clothes worn by some were merely Tahltan clothes of a fancy kind, viz., the best a person had as to newness, cleanness and richness of ornamentation. Most people had some garments of good quality on which considerable labor had been expended in fancy work, and some pieces exhibited the best art of the tribe in quill work, bead work and other ornamentation. These garments were kept for holidays and special occasions. However, most of the ceremonial clothing was of Tlingit type, and a great deal of it was procured ready made from the Tlingit. I did not try to get particulars regarding this class of clothing as it does not really belong to the Tahltan culture. Chief among this kind of clothing may be mentioned the so-called Chilcat blanket. All the wealthiest Tahltan acquired blankets of this kind from the Tlingit, which were used by them on ceremonial occasions. A kind of apron or skirt and a kind of shirt or coat, all of similar materials and weaves were also in use. Some cloaks or mantles and capes of Tlingit manufacture were also used; also short leggings with horizontal fringes, belts, necklaces and many kinds of head dresses. Among the latter may be mentioned the North Coast head-dress set with sea-lion whiskers, having a carved mask in front and a train of ermine skins behind. These were used by men. 439 292 292 294 531 Blue woolen blankets and cloaks bordered with red cloth and ornamented with pearl buttons or with shells became very common in later days. Sometimes the buttons were arranged so as to form realistic figures of animals, etc. They were used by both sexes. Among what seems to have been head wear of their own manufacture were fur caps and headbands of fur and occasionally of embroidered leather, some having pendants of skin fringes set with feathers in various fashions. (See Nat. Mus. specimens Nos 28, 29, 30, 31, 32.) There were also different ki...s of caps made of red and other cloth also decorated in various ways

with feathers, caps made of head skins of large animals retaining the ears and sometimes small horns. (See Emmons Fig. 8), narrow headbands of twisted velvet off caribou antlers (National Museum specimen No. 34) and others of twisted fur and twisted bird skin, and large grizzly bear claws set in the form of a crown. (See Morice Fig. 172). These may possibly have been of Coast origin. No eagle or hawk feather bonnets of the same styles as used by the plains and plateau tribes were in use, the only approach to them being a head band set with large or small standing feathers in the form of a crown and ornamented with ermine skins and tufts of small feathers. This head dress may have been the same or very similar to a kind used by the Carriers (See Morice Fig. 165). It may or may not have been of Coast origin.

Possibly of native origin were robes and cloaks of fur, blanket, etc., ornamented with animals teeth and claws either as pendants or sewed on in rows. Also requiring mention are various kinds of belts, shoulder straps or sashes, pouches and knife cases, much used as parts of ceremonial costumes. Many of the belts were of red cloth richly embroidered with beads. Others of leather were embroidered with bead or quill work. Some of the belts had long fringes decorated with shells (Emmons figures a ceremonial belt of the Tahltan which is probably of Kaska or Liard make). Shoulder straps or sashes consisted of wide strips of red cloth richly embroidered with beads etc. Two were worn, one over each shoulder. Sometimes their ends were confined by the belt. These may be survivals of the straps of the shot pouches and powder horns formerly worn over the shoulders. The ceremonial pouches seem to be survivals of the fire sacks and the shot and bullet pouches. The pouches are often small and of little utility. On the outside they are covered with solid bead work. The carrying straps are also beaded and resemble the belts and shoulder sashes. Knife cases are often of embroidered red cloth and hang around the neck with straps of the same material. Some cloth necklaces or breast pieces were used. These were covered with embroidery or with rows of shells, etc., one above the other. Some had pendants. Their shapes varied. Some were crescent shaped and may have resembled a similar object in the ceremonial costume of the Carrier (See Morice Fig. 167).

Some embroidered collars, close fitting to the neck and having long fringes often strung with shells, etc., were also in use. These may have been of Tlingit origin. Tassels of leather were fairly common on some

292 ceremonial clothing and some tie strings ended in
299 tassels. It seems no tassels of dyed hair were used.
534 Tassels were frequently ornamented by wrappings of porcupine quills in different colors.

ORNAMENTATION OF ORDINARY CLOTHING

291 According to my informants, in older times
294 every day clothing used when working, hunting, etc., was
534 on the whole plain; very little of it had any embroidery. Articles of clothing ornamented with rich bead and quill embroidery etc., were kept for holiday dress and used at dances, etc. Young people and wealthy people had more ornamentation on their clothes than others.

Moccasins

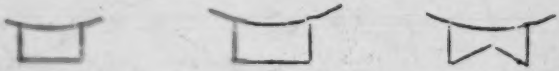
The common ornamentation of moccasins consists of embroidery on the tongue and along the seam bordering the latter. A very common method is to cover the tongue with red or blue cloth and border it with two to seven closely connected and parallel lines of beads in different colors. Frequently the same number of lines of silk embroidery is used instead of beads. Three seems to be a very common number of lines to use in this margin. The lines are in alternating colors or they may be of varied colors. The former method is most common. Sometimes the border is composed of silk work in two or more colors, the threads or stitches crossing each other as in quill work. Occasionally the border is of quill work in two or more colors. Instead of cloth the tongue itself is often ornamented with bead work (very rarely silk work or quill work) forming open designs where the surface of the tongue is the field. Only very rarely does the beading cover the whole tongue and appear as a field for designs. In all cases the ornamentation is done directly on the skin. I have not noticed nor heard of its having been done on strips of skin etc., which were later sewed on the moccasin. Many moccasins have plain tongues, the only ornamentation being the border embroidered with bead, silk or quill work. Piping of skin or of red cloth is frequently used in all the seams of moccasins. This piping is always cut close. This is the only ornamentation which occurs on the front or toe seams and heel seams of moccasins. The top seam connecting the foot and legging pieces o. the moccasin is often ornamented by piping of leather or of cloth. The piping here, instead of being cut close to the shoe,

is cut generally one to two and a half inches from it 291
so as to form a fringe or flap surrounding the foot and 294
reaching the tongue on each side. When of leather, the 531
edge of the flap is generally pinked or cut in a very short tooth-like fringe or in a series of square notches made by cutting out each alternate piece of the fringe between cuts (see flap on Yellow-knife moccasin, Hatt Fig. 18). When of cloth, the edge of the cloth is often bound with braid or ribbon. Occasionally the flap is of leather and covered with cloth. Usually leather flaps are narrower than cloth ones and have no ornamentation other than the pinking. Cloth flaps, are usually wider and are often ornamented with bead embroidery, either only as an edging or as an edging combined with open designs covering more or less the entire flap. I have not seen or heard of quill work occurring on these flaps, and it seems silk work is also rare. Most flaps are left loose and hang down as a kind of fringe concealing to some extent the laces at the sides of the moccasins. Others have their lower edge stitched down to the foot of the moccasin. In this case there are no side loops on the moccasins, or in other cases they exist but are not used. All informants agree that piping cut close is old, and most of them think the rather narrow pinked flaps of leather on moccasins is old. On the other hand they consider that wide flaps which are embroidered are comparatively modern and [177]
likely came in with the traders. They do not seem to think that the cloth flap is an adaptation from the leather flap which has come in with the advent of cloth and beads. However this may be, these flaps, both of leather and cloth, are particularly common on moccasins of a number of Athabaskan tribes and the Tlingit. It may be remarked that slipper moccasins, which lack uppers, are nearly all provided with flaps of considerable width. As a rule these are stitched down on the moccasin, but some are loose, excepting their upper edge where they are generally enclosed in a binding of colored braid or colored ribbon procured from the stores. Sometimes fur and rarely bird skin are used instead. Leather flaps on slipper moccasins are rare, nearly all flaps being made of red, blue, and black cloth. Sometimes the edge of the cloth is cut in wavy lines with or without pinking, and occasionally two or more layers of cloth of different colors are laid one on the other and the edges of some or all are pinked.

Rarely the uppers of moccasins are pinked around the edges but they are never ornamented in any other way. Moccasins were not set with cut fringes like those of leggings etc. and it seems appliqué work was never used. A very few moccasins had wrapped quill

291 work laid over the tongue seam instead of cross quill
294 work. It seems a narrow piece of skin was used as
531 foundation and this stitched on. This was quite rare, and it is uncertain whether it is really very old. It resembles somewhat the horse hair embroidery of the Interior Salish.

Trailers were seldom cut in an ornamental way by the Tahltan; in fact most moccasins had none, as they were cut off even with the shoe. Rarely they were stitched up on the heel of the shoe. A few were retained full length, generally projecting half an inch or so. Most of these had square ends. The only other forms I have seen or heard of are as in the sketch below.



Some of the most fancy moccasins, besides having the usual embroidery on the tongues, were further ornamented with beaded designs all over the fronts.

Boots were ornamented along the big seams with cut fringes ½ to 2½ inches long on the seam following the outside of the leg. If the fringe was short, about 1 inch in length, it was pinked instead of being cut in the ordinary way. Sometimes, instead of the piping being left long to form a fringe, it was cut flush with the surface of the boot and the seam ornamented with quill work. It seems that as a rule if fringes were used there was no quill work and vice versa.

No painting or staining was done on moccasins or boots.

Body Wear

Leggings and pants were ornamented in the same way as the leg of boots. Shirts of men and dresses of women were also ornamented in the same way. If the piping forming the fringe was comparatively wide or long it was cut, and if comparatively narrow it was pinked. If cut flush with the garment it was covered with quill

embroidering. Some fringes had alternating parts pinked and cut. According to my informants fringes were never long and never finely cut, as was often the case among the plateau tribes. Among the latter, fringes were sometimes cut into fine strings, and on the whole were of much greater length than among the Tahltan and other northern tribes. Extra pieces of skin pinked, fringed or embroidered were hardly ever sewed on clothing for ornament. Some men's shirts and women's dresses had extra pieces sewed on the opening in front which were pinked or fringed, but these were for utility rather than ornament. Sometimes part of a fringe was cut and part pinked, these alternating. Some fringes on shirts and dresses besides being pinked were further ornamented with punctures. These generally consisted of small round or triangular holes. 291 294 531

A shirt or dress with fringes usually had no quill work ornamentation and vice versa. Fringes were never cut very fine. This holds good for ancient times as well as lately. Ornamentation by fringing was more common on men's shirts and less common on women's dresses. Most of the latter, instead of fringes, had quill work embroidery along all or most of the seams. Many had also some embroidery, generally stripes, on the front and back of the dress above the waist and at the neck and bottom. No fringes of thongs like those so common on women's dresses of the plateau tribes were used.

Handwear

Mitts were sometimes ornamented with fringes and pinking along the seams. A few had embroidered stripes of quill work on the upper parts. At the present day the upper or cuff parts of mitts and gloves of the high or gauntlet kind are frequently richly ornamented with bead and silk embroidery, red cloth, etc., and the strap connecting the mitts, if of colored yarn, is embellished with tassels of this material. Mitten straps of leather frequently had the edges pinked for ornamentation.

Headwear

It seems there was little ornamentation on caps, hoods and headbands. Caps, or rather hoods, used by women and girls were often trimmed in front with strips of fur of different kind from the body of the hood. These were more or less ornamental. Headbands made of entire skins of small animals retained the feet and tails

291 these being retained for ornament and worn at the side
294 or back. Men's caps were occasionally ornamented with
531 small bunches of feathers sewed to the front or to one or both sides. A few headbands were also thus ornamented. A great variety of caps ornamented with ribbons, colored cloth, pearl buttons, shells, feathers, beads, teeth, etc., are in use but they belong to the ceremonial dress.

Robes

Robes were ornamented in various ways. Sewed rabbit skin robes often had the skins arranged according to color in various ways so as to give a striped or other effect. Sometimes the white skins were grouped in one area, the darkest ones in another and the medium or half changed skins in another (this if the blanket was made chiefly of fall skins). This method was also employed to some extent in other fur robes. In robes made of skins of small animals the tails (and occasionally the head, feet and ears) were often left on for ornament. The strips of leather forming edges to many robes were frequently ornamented with more or less quill embroidery in stripes and also rarely with red paint applied in stripes. The insides of robes often had all the seams or joinings of the skins painted red. No robes were painted with pictographs or designs as among the plateau tribes.

Ornamentation of robes with pendants, claws, teeth, shells, etc., appears to have been on ceremonial pieces only. Some robes had fringes of the same material or skin which composed the robe. These fringes were short and never cut very fine.

Designs

It seems there were no designs either in quill or bead embroidery pertaining particularly to clothing. The quill designs were all geometric and generally arranged in lines or narrow strips. Bead designs are
[177] chiefly floral and many appear to have been adopted from the Tlingit. As stated already, clothing was very rarely painted excepting sometimes along seams. Rarely some people made a few fanciful designs in clothing in red and
[292] black. These had no meanings or at least had nothing to do with dreams. Only shamans occasionally painted marks or designs on clothing which had connection with dreams or manitou.

Belts

A good many belts used in ordinary dress both by men and women had more or less quill embroidery on them and some had fringes or thongs along their lower edge which were strung with dentalia. Some others were ornamented with fringing or pinking only. Very few belts were altogether plain.

291
294
531

PERSONAL ADORNMENT

Necklaces were formerly much used, but more by women than by men. Necklaces and collars pertaining specially to lads, maidens, widows etc. have already been described.

301

It seems no necklaces of quills were used, nor others of bone tubes or copper tubes.

Some wealthy people wore large plates or pendants of copper with men's heads incised on them. These were obtained from the Tlingit and they were costly. One informant said these plates of copper were worth more than similar plates of gold would be worth now. A person owning one was considered wealthy it is said.[1]

301
556
[439]

Dentalium shell necklaces were used by everyone. The best ones consisted of very large and ivory white shells. These were much more valuable than necklaces made of medium, small, and poorly coloured shells. The shells were strung on sinew thread and caribou string and were of various sizes and lengths. Some people used a number. It appears none of them were of breast plate form nor covered the breast in a series of necklaces connected with a single neck piece, as was common among the plateau tribes. Necklaces of lynx teeth were used a good deal by women and children. Men who had bear, wolf, beaver, etc. as manitous wore claws of these animals as necklaces. After the traders came bead necklaces came into use. Charms of stone, etc., enclosed in leather were much used as pendants. Nose ornaments were in vogue. None of them were of shells.

301
321
[171]
301
304
321

[1] (The Tlingit tell a story of the origin of these copper plates. The first one was obtained by a poor man who became wealthy).

292
539

satisfactory as to all points. The first ones were flat. Later they made them with a round nose bent up considerably. After much discussion it was proposed to make a shoe with nose the same shape as a duck's breast bone. This was tried and found satisfactory. At first people did not know what to use for filling nor how to put it in. For a long time they used sinew. Later they learned how to make babiche and cut it from skins of young caribou. Later they learned how to make the foot filling different. People were engaged in trying to put in filling properly when willow grouse came along and said 'let me try.' He made snowshoe tools such as the mesh needle, snowshoe awl, etc. He put in the first proper filling and made the first good snowshoes. People copied him and after this made good snowshoes."

292
294

The frames and ground sticks of snowshoes are made of sapling spruce and of birch. The sticks are carefully selected for toughness, grain and freedom from knots. They are scraped and smoothed and bent into shape when green. Parts which are to be bent very much are rendered more pliable by steaming or immersing in hot water. The frame is of two sticks of equal lengths brought together and fastened at the nose, (head or toe) and the tail (or heel.) At the nose the sticks are spliced together and covered with a lashing. The spreading of the frame is a gradual process done with sticks and lashings and repeated wettings until the proper shape is obtained, when it is allowed to set. The wood of the frame is heavier or thicker in the middle of the shoe and thinner towards the ends. It is generally more or less squared, the flat or wide sides of the sticks are extended inwards and outwards and the narrow sides upwards and downwards. No frames are made of wood which is altogether round or of natural unworked form. The cross bars are of birch wood, willow, etc., put in flat sides up and down and their ends let into mortises in the frame. A selvage thong passes through perforations in the frame forming a series of loops on the insides of the latter to which the fillings in the front and back spaces of the shoe are woven. These fillings are very closely netted and are made of fine babiche cut from skins of young caribou, young moose, or mountain sheep. The filling of the central or foot space of the shoe is of heavier babiche or of thong cut from skins of older caribou and moose, or skins of bear and goat, etc. This filling is not woven through any loops in the sides

of the frame but passes over and enwraps the latter and also the cross bars. The netting or weaving in all snow shoes is hexagonal, excepting the central or foot filling which is square or quadrangular in some. The part of the foot filling where the ball of the foot rests is often reinforced with an extra wrapping of thong across the shoe. The frames of shoes are generally made a little straighter on one side. When in use the straighter sides are next each other. At least five varieties of snowshoes were used by the Tahltan. 292 294

1) The common snowshoe of the tribe at the present day is the kind called "shovel-nosed" by the whites because of the peculiar shovel or scoop-shaped form of the nose. The tail is also of peculiar shape being wide to near the end where it narrows abruptly and terminates in a sharp point. The nose of the shoe is turned up and rounded in form, the central portion curving inwards in a rounded point. Three cross bars are used one in front and one at the back of the foot filling, and the third near the heel where the frame narrows abruptly. The exact shape and structure of this type of snowshoe will be seen in the figures (See specimens, National Museum No. 35, 36, 37; see also description in Emmons p. 60.)

2) A second kind of snowshoe occasionally used by the tribe is flat and the frame is of one or two pieces. It has a round nose, sharp pointed tail and generally only two cross bars. It is as a rule only used in cases of urgency or necessity when better kinds of snowshoes cannot be made. It is considered a temporary or makeshift shoe to be thrown away when the necessity for its use is past. A few people sometimes make them for children. It seems this kind of snowshoe is the same as described by Morice for the Carrier (see Morice p. 152, Fig. 141.) [171]

3) A third variety of snowshoes now also very seldom used by the Tahltan is generally known as the Kaska or sharp-nosed snow shoe. The frame is of two sticks. Both ends are sharp pointed and the nose is very much turned up. There are three or more cross bars. This shoe is the same as the common kind in vogue among the Kaska and Carrier. (See Morice, p. 153, Fig. 142.) [171]

Of these three types of snowshoes the second is possibly the older, as I heard no traditions of

292 its introduction. The sharp-nosed type is said to
●294 have been adopted from the Kaska and after its intro-
duction became for a time the common shoe of the
[177] Tahltan. Later it was superceded by the shovel-nosed
type adopted from the Tagish and upper Taku Indians
and this kind is now almost the only shoe used by the
tribe.

4) Two other kinds of snowshoes are mentioned by the Tahltan as having been in use formerly. One of these called the "duck's breast-bone nose," seems to have resembled the "shovel nose" -- somewhat in the form of the toe, but the latter was wider and less curved inwards. I did not receive
[171] further information on this type of shoe except that it was also used by the Tagish formerly.

5) The other kind of snowshoe called "round or oval nose" had a frame of two sticks which were thinned and joined together with a strong lashing at the toe. The latter was wider and more rounded than the present round-toed shoe of the Kaska, which has a very narrow point. It had only one cross bar forward of the foot and two in all. It seems to have resembled the flat shoe No. 2 in every way except that the "nose" was turned up and possibly a little narrower, and the frame was always of two pieces. This shoe
[171] therefore seems to correspond to the ait-za or ordinary snowshoe of the Carrier. (See Morice p. 153). It seems to be almost if not quite obsolete nowaday - but it is said to have been at one time very common among both the Tahltan and Kaska. Snowshoes of the bear foot type (See Morice p. 154, Fig. 143), according to my informants, were never used by the Tahltan even in remote times.

[531] Some snowshoes especially those of women are
292 ornamented with short tufts of colored yarn at intervals along the outside of the frame and on the "nose." It seems this is comparatively modern. (See National Museum specimen No. 37.)

292 The tie strings or straps of snowshoes were
284 of thongs or strips of leather. It seems sometimes two strings were used and sometimes a single piece. The latter is said to be the oldest. The methods of adjusting and tying these straps to the snowshoe and to the foot varied in different tribes. Some informants claimed a tie exactly similar to that used by the Carrier (as shown by Morice, Fig. 141) was in use. I noticed two methods of adjusting the strings